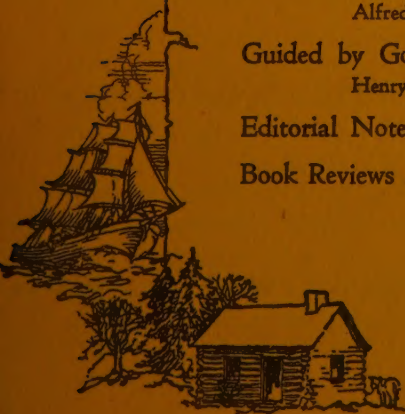


Concordia Historical Institute Quarterly

CONTENTS

Three Decades of Remembering	49
Arthur C. Repp	
The Men Who Founded the Institute	59
August R. Suelflow	
A Founder Speaks	70
Theo. W. Eckhart	
Building Concordia Seminary — A Reminiscence	73
Ewald Schuettner	
Founders Day Address 1956	78
Alfred O. Fuerbringer	
Guided by God's Counsel	84
Henry A. Grueber	
Editorial Notes	93
Book Reviews	95



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SUMMER

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Three Decades of Remembering

ARTHUR C. REPP, Ph. D.

Address delivered at the 30th anniversary dinner, March 31, 1957,
at St. Louis

The transfer of the St. Louis Seminary campus from the southern part of the city to Clayton in 1926 was accompanied by a renewed interest in the history of the Lutheran Church, especially that of the Missouri Synod. The hours of study and planning which the several committees put into the rich symbolism of the buildings quite naturally awakened a new appreciation of the church's historic past. The names of Athanasius, Tyndale, Gustavus Adolphus, Luther, and Walther attached to the arches and the tower of the complex of buildings were thoughtfully selected from among a large number of other historic names. The events associated with Wartburg and Koburg had to be appreciated again before committee members were prepared to suggest them as names for the dining halls. The more than hundred symbols and portrayals in stone and glass bore evidence that the planners had made a careful study of the history and the traditions of the church. The names of eleven founders and pioneers remembered in the dormitories and administration buildings vividly brought to mind the part these men of God had played in the history of the Missouri Synod. It was natural, therefore, that within five months after the dedication of the new seminary, on November 12, 1926, a number of St. Louisans met with the thought of organizing some type of society which would be concerned with the study of the history of the Lutheran Church in America. This preliminary meeting was followed by another on March 31, 1927, at which time thirteen men organized the Concordia Historical Institute. That six of these men were associated with the faculty and the board of control of the seminary is significant. Actually this was not the first society organized within the Missouri Synod for the

purpose of preserving the history of the Lutheran Church. Prior to this there had been a *Historische Gesellschaft* dating back to 1911. Even before this, Synod had concerned itself in preserving its records through its Chronologist and its Secretary.

Soon after the organization, letters of endorsement came from the St. Louis Pastoral Conference, the Seminary's Board of Control, and the faculty. Confidence in the future of the Institute was shown by Dr. Louis Fuerbringer, who turned over the collection of the defunct *Historische Gesellschaft* and thereby created the nucleus for the present historical collection. With it Fuerbringer also transferred the financial assets of \$50.00 of the *Gesellschaft*. Additional gifts followed. The Seminary turned over its rare coin collection and several valuable historical items, among them the treasure chest of the Saxon immigrants and many manuscripts pertaining to the founding fathers. Additional confidence was shown by personal contributions from the collections of L. Fuerbringer, Theodore Graebner, and W. G. Polack.

Mr. Louis H. Waltke, the first president of the Institute, was from the very beginning a financial angel, for he paid for much-needed publicity so that the newly organized society might become known throughout the Synod. Frequent deficits disappeared as Waltke made up the differences. Growth was slow, but by the end of the first year the membership had grown from the thirteen to 126, twenty-six of whom were life members.

QUARTERLY

One of the most courageous acts of this small group of interested persons was the launching of the CONCORDIA HISTORICAL INSTITUTE QUARTERLY at the end of the first year. With a small membership that could barely pay its running expenses, it was an act of faith for this group to risk the publication of a journal, a financial hazard even under more promising circumstances. This foresight paid off. The QUARTERLY was perhaps the one single influence that kept the Institute alive during the precarious days of the depression, alive though not solvent. Yet through the QUARTERLY an interest in the purposes of the Institute persisted in a large circle within the Missouri Synod. In the opinion of some, the QUARTERLY is today the greatest single contribution the Institute has made to the study of history of the Lutheran Church in America. Through it it has encouraged many writers to search out significant events of history; it has prompted others to record

their valuable memoirs; and still others have learned to appreciate through it the heritage of the past. The *QUARTERLY* is actually a monument to the talent and foresight of Dr. W. Gustave Polack, editor from 1928 to 1949. This is perhaps the greatest single contribution that Dr. Polack has made to his synod. Dr. Polack was followed by the writer from 1950 to 1956, after which the present editor, Dr. Carl S. Meyer, assumed the responsibility.

Housing the Collection

From the very beginning the collection of the Institute was housed somewhere on the campus of Concordia Seminary. In the early days a small room in the present Pieper Hall served this purpose. Later one of the classrooms was used until the increased enrollment forbade such a generous gesture on the part of the Seminary. Thereupon a room originally planned as a storage room in Pieper Hall was turned over to the Institute together with one of the rooms in the Luther Tower. None of these locations proved satisfactory for the expanding collection. By 1932 there was talk about a separate building somewhere on the campus of the Seminary. Mr. Waltke promised \$10,000 toward the estimated cost of \$45,000. Further progress failed because this was during the depression.

With the death of Mr. Waltke in 1939 the \$10,000 became available. An additional \$35,000 which Mr. Waltke had set aside for church purposes was designated for a museum and archives building by the President of Synod after consulting with the Board of Directors and members of the Waltke family. The \$45,000 seemed to give assurance that the Institute would soon have its own building. Before plans could be completed, World War II intervened to prevent any further thought of building. Not until 1948 could the plans be revived, but by this time building costs had gone out of reach. It soon became evident that the original plan for a structure in conformity with the architecture of the Seminary could not be carried out because of rising costs and changes in building trends. In 1951 new plans were drawn. Even the most modest building was beyond the financial means of the membership. It was finally decided to appeal to Synod and the Western District for some financial assistance. The Board of Directors granted \$30,000. The Western District which had previously designated the Institute as its official depository gave \$5,000. Approximately another \$25,000 was contributed by the members.

The total cost of the new building came to \$119,918.03, all but \$15,000 of which was covered by contributions and grants. This is still the deficit of the Institute at the present time.

The erection of a building became part of the Institute's observance of its 25th anniversary. On February 6, 1952, the ground breaking took place, Dr. Theodore Hoyer addressing a group of interested friends. By April 20 Vice-President Herman A. Harms was able to preach at the cornerstone laying. The climax of the anniversary came on November 16, when a large gathering witnessed the impressive dedication services. The Rev. Richard Jesse of Milwaukee preached the sermon, and President J. W. Behnken addressed the group.

The New Era

The dedication of the new building was actually the beginning of a new era. The persistent idea that the Institute was an organization with merely a local interest began to disappear in favor of its actual Synod-wide purposes. Previously only a few hundred persons annually visited the Institute, but with the building, the visits increased to more than three thousand. The number of accessions likewise increased tremendously. Before the Institute had the space and the necessary accommodations to safeguard its collection, the annual accessions barely reached two thousand. At the end of the first year almost eight thousand items had been contributed. This number increased to another eleven and a half thousand in 1954. In 1955 an unusual amount of items were contributed, for in that year more than fifty-four thousand accessions were listed. In 1956 there were again over twenty thousand. The present rate of accessions has made the Institute a real treasure house for a study of the history of the Lutheran Church in America.

With many congregations of Synod it became a normal procedure to send its commemorative items to the Institute. Many of the synodical leaders designated their private papers to be kept by the Institute. In some instances a time limit was set before the public was to have access to them. A few congregations have microfilmed their early records and have deposited the originals on loan. Trinity, St. Louis, and First St. Paul's, Chicago, have started the movement. It is becoming customary for more and more boards, agencies, and conferences which no longer need their early minutes for their proper functioning to turn them over to the Institute. Such foresight has not only helped to preserve valuable material but has made it available to the serious student of history.

Synodical Recognition

Though the Institute began as a private enterprise, it received very early endorsement from Synod's Board of Directors. In time it was designated as the official historical depository of Synod. Actual financial assistance was not requested by the Institute until 1943, when Synod was asked to assist in subsidizing a full-time curator. The initial request was granted through a subsidy of



One of the earliest "quarters" of Concordia Historical Institute, the Conference Room, third floor of the administration building, Concordia Seminary, St. Louis, Mo.

two thousand dollars. From this modest beginning grants continued to be made annually. With the expansion of the Institute the Board of Directors of Synod and the Fiscal Conference began to grant larger annual subsidies. By 1957 this amount grew to \$14,500.

With the increased subsidy it has become evident that the major support of the Institute does not come from its membership but from Synod, which for all practical purposes has taken over the work. The memberships are directed primarily to publishing the *QUARTERLY*.

With the heavy subsidy of Synod it becomes obvious that the present organizational structure of the Institute needs to be re-studied so that the interests of Synod will be safeguarded. Presently the administration of the Institute is independent of Synod,

although its minutes and its work are regularly reported to Synod's Board of Directors. The finances of the Institute are audited annually by Synod. To date there is no official representation on the Institute's Board of Governors.

The Institute has been the official depository for the Western District since 1951. The Slovak Evangelical Lutheran Church likewise designated the Institute as its historical depository. This synod also participated in the drive for funds for the building in 1952.

The Collection

Since 1952 the Institute was able to have several categories in its collection. To the visitor the best-known section is the museum. At regular intervals its exhibits are changed in commemoration of historic events or to highlight special phases of the church's work. The beautiful display cases in the Waltke Memorial Room afford the director a fine opportunity to display the historical items in a most attractive manner.

The archives and library are, of course, the most important part of the Institute. When the visitor asks about the highlights of the collection, it is extremely difficult to name the outstanding ones because of its size. Those who are interested in coins and medals will immediately point to these as one of the most significant treasures. The scores of medals pertaining to the Reformation jubilees, most of them donated by Mr. E. T. Schumm of Oak Park, Ill., are a priceless collection in themselves. The rare Salzburger and St. Bartholomew's Night Massacre medals are extremely interesting.

Among the other hundreds of historical items the following should be mentioned: the original constitution of Synod with signatures; the many manuscripts, diaries, and correspondence of Loeber, Buenger, Walther, and Keyl; the synodical reports of the constituent synods of the United Lutheran Church, the American Lutheran Conference, and the Synodical Conference are all invaluable to the research student. The Buffalo Synod reports and the *Hirtenbrief* are particularly important. An extensive collection of religious periodicals including Loehe's *Kirchliche Mittheilungen* and *Notwehrblatt* are of special interest.

As indicated above, a new category is items on loan. In addition to congregational material the Institute has on loan a part of the valuable rare-book collection of the late Dr. Walter A. Maier. It is also holding for safe-keeping an original manuscript

by Luther to be returned when the original owner is no longer under Communist domination.

In 1955 the Lutheran Laymen's League began to underwrite a microfilm project to allow the Institute to photoduplicate rare periodicals and manuscripts. This has permitted an accumulation of complete runs of *The Lutheran Standard*, *The Lutheran Missionary*, *The Lutheran Observer*, to mention only a few of the recent accessions.

Tape recordings are regularly made of sermons and addresses by church leaders. Large sections of the recordings of recent synodical conventions have also been placed on deposit.

Curators

The Institute was not in a position to engage a full-time curator before 1943. Prof. Richard W. Heintze, librarian and professor of church history of Concordia Seminary, was appointed curator at the very first meeting. Under his personal leadership the initial collection was catalogued and carefully preserved. He was assisted on a part-time basis by Rev. O. R. Hueschen. The handicaps of the temporary quarters never discouraged these two men, for they worked diligently toward the time when the many mementos and manuscripts would find adequate care and space.

From 1935 to 1938 Dr. Polack was acting curator. Rev. G. F. Wangerin assumed the responsibility of the curator during February 1938 and continued until 1942. Declining health forced him to give up his task, and Dr. Polack again assumed the responsibilities of acting curator. Through the employment of student help the work of cataloguing continued. Students Justus Kretzmann, Roy Suelflow, and August R. Suelflow are remembered particularly for their personal interest in this work.

Finally in 1943, with the assistance of synodical support, the first full-time curator was engaged. Dr. Karl Kretzmann, pastor in Orange, N. J., accepted the appointment. Drawing on his own wide experiences, the new curator now thoroughly reorganized the work. Many of the services of the Institute were extended and co-ordinated.

Because of illness Dr. Kretzmann was forced to resign in 1948. Rev. August R. Suelflow, who had been assistant curator under Dr. Kretzmann, was appointed to succeed him. Through experience gained under Dr. Polack and Dr. Kretzmann, Suelflow has been able to continue the work in a most efficient manner. The 1953

triennial meeting in Houston extended his duties and with it changed his title to that of director. His talents for the appointment have been so valuable that most of the services of the Institute revolve about his person. His understanding of historical research has proved invaluable during the rapid period of growth.

Chapters

In order to extend its work as far as possible, the Institute has attempted to encourage chapters to be organized in various Lutheran centers. At the 15th anniversary of the Institute, which was observed in St. Louis, the first local chapter was effected. This was on October 16, 1942. From time to time others have been organized, as at Fort Wayne, Cleveland, and in Districts such as Michigan and by a mission conference in China. Thus far the chapters have not been as effective as had been hoped. The most active one is still the St. Louis chapter, which enjoys the advantage of being close to the work of the Institute itself.

Archivists

Upon invitation of the Institute the District Archivists met for the first time in 1945. The purpose was to exchange information and to assist the Archivists in their task of gathering historical materials in their Districts and to encourage regional studies. This group has evidenced much interest not only in District affairs but in the work of the Institute as such. As a result of the closer ties the District Archivists are now automatically the District representatives of the Institute.

Women's Auxiliary

On September 17, 1953, a women's auxiliary was organized. This group of women, though small in number, has encouraged the work of the Institute by giving many hours of its time to office details and by working on special projects. They serve as hostesses at open house functions. Perhaps the most unusual contribution of the auxiliary was through one of its members, Mrs. Oscar P. Brauer, who translated the letters of Emilie Lohmann Koenig, which were later published in the *QUARTERLY* (XXVIII, pages 166—177, and XXVIX, pages 1—29).

Purpose

But the real work of the Institute is not merely to accumulate interesting mementos from the past or to encourage the rehearsing

of the "good old days" with the usual nostalgic air of those who participate in such a pastime. Its more important function is to keep alive the interest in the past in order that through it men might glorify God for the grace and blessings which He has bestowed upon the church. The Institute furthermore hopes to bring about a better understanding of the past so that the church is helped to understand the present. No doubt it is a truism to say that the roots of the present lie in the past, but a truism often forgotten. If we do not understand the present, it is obvious that we will have difficulty in planning for the future. Only the godless need no history. They live in the present, for the present, and for themselves.

Unfortunately the study of history has its pitfalls. For some, history has become an uninteresting recital of facts and dates. For others it has become a source of propaganda to serve the purposes of the demagog. To be sure, historians can be dangerous people because they shape our prejudices and undermine quaint notions when these have been affixed to false loyalties and traditions. However, we are indebted to the faithful historian when he shows us not only the actions of the men of the past but the circumstances in which they actually occurred. Thereby he underscores the truth that while we have our roots in the past, history never repeats itself and that each generation must face as pioneers the new situations of the day.

That the Institute has realized some of its goals can be seen from the fact that its resources are increasingly being used by serious students. Many theses in Lutheran church history have found their source material in its archives. Dr. Carl Mundinger's *Government in the Missouri Synod* and Dr. Walter Forster's *Zion on the Mississippi* are two outstanding books which have drawn tremendously upon the resources of the Institute.

After thirty years of study and collecting, the Institute can still say with the psalmist: "I remember the days of old; I meditate on all Thy works."

July 1957

Anniversary Gratitude

"We have been friends together, in sunshine and in shade," thus Lady Maxwell puts words of gratitude into our pen on our thirtieth anniversary of the Institute. Almost thirty years ago a small group of consecrated individuals concerned about the preser-

vation of God's footprints on the rapidly shifting sands of time, joined hands with the founders of the Concordia Historical Institute. Including the charter members, 126 began the journey of Institute history. Twenty-six of these were life members; 17 were sustaining, and 83 were active members.

After thirty years the majority of these staunch supporters have been transferred from the church on earth to the church above. We speak a word of gratitude to all for the support rendered, and to the Lord of the church for having provided His church with these men and women of consecration.

However, as we gaze silently back over the years, we identify veterans of the Cross, workers in the church, dedicated men and women who have given so consistently and freely of their treasures, placing them at the feet of Him who guided "our fathers' footsteps to the land we hold so dear, lengthening the cords and curtains of their habitation here."

Of the original 26 "life members" three appear on our list on this anniversary. They are:

Mr. Richard Waltke, St. Louis, Mo.

Mr. Herbert Waltke, St. Louis, Mo.

Mr. Chas. H. Hickman, Buffalo, N. Y.

The wives of an additional three "life members" active in Institute affairs are: Mrs. Louis H. Waltke, wife of our benefactor and first president; Mrs. Edw. A. Ellermann, wife of our former treasurer, and mother of a present board member; and Mrs. T. C. Haffenreffer, whose husband died less than a year ago.

The friend with the longest sustaining membership in the Institute is Mr. Otto G. N. Liebenow of Racine, Wis. He became an active member during the organizational year and since 1929 has in a sustaining manner liberally supported the work. Others who have held membership since 1927 either in an active or sustaining capacity are:

Rev. Alfred Doerffler, St. Louis, Mo.

Mrs. W. G. Polack, Fort Wayne, Ind.

Mrs. L. Fuerbringer, St. Louis, Mo.

Dr. Henry A. Koenig, Seward, Nebr.

Mr. W. F. Weiherman, Chicago, Ill.

Rev. Titus Lang, Quincy, Ill.

Rev. Paul M. Freiburger, Billings, Mont.

Rev. Edmund F. Loessel, Longmont, Colo.
 Dr. Herman W. Bartels, Cleveland Heights, Ohio
 Mr. Fred W. Gast, Washington, D. C.
 Rev. Walther F. Rolf, Clifton, Tex.
 Dr. Frederic Niedner, St. Charles, Mo.

We express our deep gratitude to these friends, and may the "younger generation" of Institute members support the work as warmly and wholeheartedly as those who went before. A. R. S.

The Men Who Founded the Institute

AUGUST R. SUELFLOW, M. S. T.

They were not writers of history. Most of them were not theologians of the church. But, rather, they came from various walks of life; some of them were important businessmen, others executives of Synod, and still others professors at Concordia Seminary, St. Louis. They were middle-aged, mature men, whose average was about 55 years. The oldest in the group had reached 70, and the youngest was barely 37. These were the men who had the vision, the courage, and the foresight to launch out into a new area of activity which had so long been neglected.

We salute in particular these founding fathers who laid the foundations so well and so wisely 30 years ago. Only one of them, Mr. Theodore W. Eckhart, is still living and is serving on the Board of Governors today. All others have been called to the realms above, into the eternal presence of Him for whom a thousand years are as a day. Because biographical sketches of only a few of the founding fathers have appeared in this journal, we present briefly a sketch of the lives of those who helped bring the Institute to life.

August George Brauer

Business, civic, and religious leader, Mr. A. G. Brauer, the son of Pastor E. A. Brauer and Beata, nee Reinmann, was born in Pittsburgh, Pa., May 20, 1857. Already as a child he came to St. Louis when his father was called to a professorship at Concordia Seminary. Brauer attended the Missouri Synod teacher-training school at Addison, Ill., but completed his education at Walther College in St. Louis.

At the age of 19 Mr. Brauer began to work for the Heinz

Stove Company, where he was employed for only a short time. The next eight years he was connected with the E. C. Curtis Foundry Company of St. Louis. When this firm failed in 1881, Mr. Brauer decided to go into business for himself and established what later became the A. G. Brauer Supply Company of St. Louis. Dealing in stove and furnace supplies, Mr. Brauer developed a business from modest beginnings to one of extensive proportions. He continued at the head of the company until his death in 1932, a period of almost 50 years, being succeeded as president by his son, Oscar Paul Brauer.

In spite of the heavy demands made upon his time in the development and management of his steadily growing business, Mr. Brauer always found time to serve his church. He helped organize Emmaus Congregation of St. Louis in 1892, and frequently served as an officer. He was also instrumental in establishing the Lutheran City Mission of St. Louis, of which he was long one of the most generous financial supporters. Shortly before his death, Mr. Brauer purchased a building at Fourth Street and Chouteau Avenue, which he gave to the Mission to be used for church services. It is interesting to note that besides Dr. C. F. W. Walther, Mr. Brauer is the only one in the entire Lutheran Church — Missouri Synod honored with the name of a church — Brauer Memorial Chapel of St. Louis. He is also the only layman thus remembered. For 47 years he was active on the Board of Control of Concordia Seminary, St. Louis, and for several years also in the affairs of KFUEO. He was one of the founders of the Lutheran Laymen's League (in 1917) and for several years served as its secretary. Almost singlehandedly Mr. Brauer was instrumental in soliciting the financial support from various other laymen within Synod in liquidating the \$100,000 debt of Synod in 1916.

In 1927 Mr. Brauer helped organize the Concordia Historical Institute and served on the Board of Directors until his death on September 26, 1932.

Dr. L. Fuerbringer, a co-founder with Brauer of the Institute, said of him: "Among the many things which I could mention, one thing impressed me strongly. He never took a back seat when money was to be raised, but gave very liberally." (Fuerbringer, *Persons and Events*, p. 115.)

Mr. Brauer's first wife was Emilie Schuricht, whose parents were among the Saxon immigrants who came to St. Louis with Pastor Martin Stephan in 1839. Mr. Brauer's marriage was blessed

with six children, all born in St. Louis: August Ernst, pastor in Columbus, Ind.; Ella (died in 1952), married to Pastor Edward Krause of St. Louis; Louise, the wife of Pastor Frederick Oberschulte, Pequot Lakes, Minn.; Emilie, the wife of Pastor Henry Elling of Geneseo, Ill.; Walter Carl, pastor at Evansville, Ind.; Oscar, associated in business with his father and later successor to his father as president of the A. G. Brauer firm. Mr. Brauer's first wife died in November 1902. In 1905 Mr. Brauer was married to Mrs. Carolina Mittenzwei Schmidt. She died in St. Louis in 1941.

Not only the Historical Institute, but the entire Lutheran Church of America lost a leader of exceptional ability and devotion in the passing of Mr. Brauer. Mr. Brauer's life was a shining example of godliness not only to his own family, but to all who enjoyed the privilege of his friendship and acquaintance. His work was of enduring value, and the several institutions and organizations with which he was primarily connected stand today as monuments of his true Christianity, his unwavering unselfishness, and his unfailing generosity.

Theodore W. Eckhart

One of the colorful founding fathers of the Institute was Mr. Theodore W. Eckhart, who for 34 years served in the fiscal office of The Lutheran Church—Missouri Synod. At the time of the founding of the Institute in 1927 Mr. Eckhart had been in the employ of Synod for seven years, serving as Financial Secretary.

The oldest of ten children, Mr. Eckhart was born in Milwaukee, Wis., on June 12, 1882. His parents, Ernst Eckhart and Caroline, nee Heidemann, were both born in Wisconsin, where the father was employed in a brewery. In 1908 Mr. Eckhart married Emma Petersen, likewise of Milwaukee. Their only daughter, Verna, is married to Pastor Theodore Schroeder of Brentwood, Mo.

The Historical Institute, conscious of the many services which Mr. Eckhart has rendered, first as Financial Secretary of Synod, and from 1942 to 1956 as treasurer of the Institute, gave him a rising vote of gratitude and appreciation at the Institute's triennial convention at St. Paul, Minn., in 1956. Even after his retirement as treasurer of the Institute on March 13, 1956, Mr. Eckhart continues to be an interested and valuable member of the Board of Governors. A longer biographical sketch of him appeared in the *QUARTERLY*, Vol. XXVIII, No. 1 (Spring 1955), pp. 46 ff.

Ludwig E. Fuerbringer

The first vice-president of the Institute was Dr. L. Fuerbringer, founder of the old *Historische Gesellschaft* organized in 1910. Even after Dr. Fuerbringer's expanded duties, especially as president of Concordia Seminary, made it impossible for him to continue as vice-president of the Institute, he was elected as honorary vice-president. Dr. Fuerbringer's historical books of the church are widely known, and his historical writings throughout the volumes of the *Lutheraner* amply testify to his deep concern both to collect and to preserve historical information.

Of course, Dr. Fuerbringer's interest in the history of his church becomes immediately evident as one looks at his antecedents. His father was Pastor Ottomar Fuerbringer, a member of the Saxon immigrant party in 1839 and for many years pastor of congregations in Illinois, Wisconsin, and Michigan. Ludwig Fuerbringer was born at Frankenmuth, Mich., on March 29, 1864, and was called to Concordia Seminary, St. Louis, in 1893, where he served until his retirement in 1943. As Pieper's successor he was inaugurated as president of the Seminary in 1931 and held the same position once occupied by his uncle, Dr. C. F. W. Walther. Dr. Fuerbringer died on May 6, 1947.

Theodore Graebner

Perhaps one of the most unusual and versatile leaders of The Lutheran Church — Missouri Synod was Theodore Graebner, born November 23, 1876, at Watertown, Wis. He had the rare distinction of having succeeded both his father, Dr. A. L. Graebner, and his grandfather, J. M. G. Schaller, as professor at Concordia Seminary, St. Louis, serving from 1913 to 1950.

Dr. Graebner's services on the Concordia Historical Institute's Board of Governors began with its inception in 1927 and continued until his death on November 14, 1950. During this time he served as vice-president, from 1931 to 1950, and as an associate editor of the *QUARTERLY* from 1928 to 1950. After the death of Dr. W. G. Polack in 1949, Graebner served as interim president of the Institute, and during his year of service did not once fail to urge construction of the new Institute building. Perhaps because the Institute's quarters at this time were directly opposite Dr. Graebner's office, he was more keenly aware of the Institute's great need for expansion. Surveying the extremely crowded conditions, he more than once exclaimed: "My, you are defying the laws of physics!"

Adolf Arthur Grossmann

A 1908 graduate of the Lutheran teachers' seminary at Addison, Ill., Mr. Adolf Arthur Grossmann served as assistant manager of Concordia Publishing House at the time he participated in the founding of the Concordia Historical Institute. Born on February 18, 1890, at Fairfield, Minn., he was one of seven children of Teacher Theodor Hermann Grossmann and Lina, nee Hoeckelsberger. He served as a teacher at Bethany Lutheran School, Milwaukee, Wis., from 1908 to 1920. On September 5, 1920, he was installed as the first Superintendent of Schools of the South Wisconsin District, and in the fall of 1924 became the assistant manager of Concordia Publishing House, where he remained until March 31, 1931.

Mr. Grossmann was quite active in Walther League work, serving as recording secretary in 1910, and later as business manager of the League and managing editor of the *Walther League Messenger*. He also served as executive secretary of the League in 1918 and as president of the international organization from 1920 to 1928. Mr. Grossmann was also instrumental in assisting in the institution of the first Lutheran Hour and served as its announcer from 1930 to 1931.

On July 3, 1915, he was married to Myrtle L. Tenneson. Mr. Grossmann died at Atlanta, Ga., on February 19, 1941. During the last three years of his life he served as local district manager of the Wayne Pump Company of Fort Wayne, Ind.

Richard William Heintze

The "first official librarian of the Seminary," Prof. Richard William Heintze also served as the Institute's curator. He was called to Concordia Seminary, St. Louis, just a few months prior to the founding of the Institute.

Born on November 11, 1868, in Berlin, Germany, he was the only European-born member of the "founding fathers." His parents were Karl and Emma Balzer Heintze. Heintze was graduated from the St. Louis Seminary in 1890 and served a single pastorate at West Hoboken, N. J., from 1890 to 1894. From 1894 to 1926 he was professor of history and German at Concordia Collegiate Institute and assisted with various other branches which were assigned to him from time to time. For ten years, from 1926 until 1936, he served as librarian at Concordia Seminary, St. Louis.

Illness overtook him in 1936, and he went east in order to

recuperate. On November 12 a stroke paralyzed his right side, and after having been bedfast for several months, he finally passed away during Holy Week, on March 23, 1937.

Professor Heintze was married to Anna Niederstadt of Saint Louis in June 1891. Five children were born of this union, all of whom survived the father.



Concordia Historical Institute in its "quarters" in classroom "C" Concordia Seminary, St. Louis, after 1933. Note exhibits and especially the remnants of the "Lutheran Exhibit" of Century of Progress, Chicago, 1933

In addition to his duties as Seminary librarian and as curator of the Institute, Professor Heintze also taught classes in church history. Professor Polack stated of him that he was "a gifted scholar and an exact student of his chosen fields, German and history. His many comments and suggestions were very valuable in shaping the policy of our organization, and it is largely due to his efforts that the foundations of our present museum collection were laid. We shall remember him with deep appreciation of his interest in our work." (*C. H. I. Q.*, Vol. XX, No. 2, July 1937, page 39.)

John A. Leschen

Wire rope and church history obviously have nothing in common. However, when these interests are concentrated in a businessman who loves his church, a curious combination results. Such an interested and dedicated manufacturer was Mr. John A. Leschen, another charter member of the Concordia Historical Institute.

A native-born St. Louisan, Mr. Leschen saw the light of day on September 25, 1857, the son of Mr. and Mrs. Adolphus Leschen. He received his early education at Bethlehem Lutheran School, and later at Jones Business College, whereupon he entered his father's business at the age of 17. This establishment, the A. Leschen & Son's Wire Rope Company, is now managed by the fourth generation of the Leschen family and this year celebrates its centennial. Mr. Leschen literally "grew up" in the plant and held various positions including that of treasurer, vice-president, and director. He maintained the latter until the time of his death at the age of 88.

Mr. Leschen had the honor of having served as a charter member in three flourishing organizations: Grace Lutheran Church of St. Louis in 1889; the Lutheran Laymen's League in 1917; and the Concordia Historical Institute in 1927. He served as president of Grace Church for 25 years.

Mr. Leschen was active also in civic organizations. He was a charter member and director of the North St. Louis Trust Company and a charter member of the St. Louis Cardinals Baseball Club of St. Louis.

In 1881 Mr. Leschen was married to Mary Amerland of Wabasha, Minn. Children born to this union were Mrs. Edward H. Engler, Mrs. N. H. Cooper, Mrs. Neil Moore, Elmer and Marion Leschen, all of St. Louis. Mrs. Leschen died in 1922, and a few years later Mr. Leschen was married to Mrs. Rosamond Kern, who is still living. Mr. Leschen died at the age of 88 on November 13, 1945.

William Gustave Polack

The youngest member of the founding fathers, and undoubtedly the founder who was most intimately associated with the entire work of the Institute throughout his lifetime, was Dr. W. G. Polack. Dr. Polack, whose lengthy biography appeared in the *QUARTERLY* (Vol. XVIII, No. 3, October 1950, pages 97 ff.), had the distinction of having served in more official capacities of the Institute management than any other individual. At the age of 37 he became the first secretary of the Institute, a position he held until 1938, when the press of other duties forced him to resign. He also had the distinction of having piloted the infant *QUARTERLY* during its formative years, serving as editor in chief for 22 years, from April 1928 until January 1950. These 22 volumes have already proved to be of inestimable value to the research historian.

In addition, Professor Polack also served as acting curator of the Institute after the resignation of Professor Heintze, serving from 1936 to 1938. He became the third president of the Institute in 1945, the successor of Mr. J. G. Franz. He continued to serve until 1949, when increased participation in the editorial work of the *Lutheran Witness* compelled him to resign.

Dr. Polack will long be remembered as one of the guiding lights of the Institute and one of its leading personalities. His concern for the proper preservation of historical resources has been perpetuated in the Research Room of the Institute, which is dedicated to his memory.

Emil P. Radke

Also among the list of founders was Emil P. Radke, a credit manager of a St. Louis firm, the Blanton Company, an oleo-margarine manufacturing plant. The second oldest child of Mr. and Mrs. Rudolph Radke, this charter member was born on September 18, 1872, in St. Louis. He was baptized in Trinity Lutheran Church and confirmed in Bethany Lutheran.

He was employed by Nelson Morris & Company, East St. Louis, Ill., as a collector in St. Louis and vicinity. After a few years he became credit manager of this firm until it was absorbed in a merger with Armour & Company. After a total of 36 years with Morris and Armour he resigned and accepted the position of credit manager for the Blanton Company and continued with this firm until his retirement on June 30, 1946. Miss Katheryn Buettner became his bride on October 22, 1896. The couple was privileged to celebrate its 50th wedding anniversary on October 20, 1946. Mr. Radke died in August 1949.

Louis J. Sieck

The only parish pastor of the group of founding fathers was Louis J. Sieck, later president of Concordia Seminary, St. Louis. Outstanding not only in the St. Louis area but throughout the Missouri Synod for his leadership qualities, Dr. Sieck remained a warm friend of the Institute throughout his life.

The son of Pastor Henry Sieck and Pauline, nee Stutz, this charter member was born on March 11, 1884, at Erie, Pa. Concordia College, Milwaukee, and Concordia Seminary, St. Louis, both claim him as a graduate.

For one year (1904) Sieck served as assistant to Pastor F. Pfotenhauer at Hamburg, Minn. However, in 1905, when he was

called as assistant pastor to his father-in-law, Pastor C. F. Obermeyer, at Zion, St. Louis, his far-reaching work in the Missouri Synod began. From 1914 to 1943 he served as pastor of Zion Church until he was called to the presidency of the St. Louis Seminary. It was especially as president of the Seminary that he was drawn into an intimate relationship with the Institute, especially during the year of the construction of the present building. Even during the days of his final illness, whenever strength allowed, Dr. Sieck regularly looked over the progress of construction.

In addition to his many other duties, Dr. Sieck also served on the Board of Directors of Valparaiso University for 11 years, as chairman of the National Advisory Emergency Planning Council of the Missouri Synod, for 24 years as the president of the St. Louis Pastoral Conference, and from 1923 to 1952 as a member of the Board of Control of the local Seminary. In addition to helping organize the Concordia Historical Institute, he was also instrumental in founding the Lutheran Publicity Organization of Saint Louis, which he served as president for several years.

The Institute lost a sincere friend when Dr. Sieck died on October 14, 1952.

He had married Otilie Obermeyer on September 21, 1905. His wife and their two sons, Lewis William and Charles Arthur, survive him.

Fred Stockho

Not only a charter member, but also a member of the first Board of Governors of the Institute was Mr. Fred Stockho, who remained a member of this board until the time of his death August 18, 1933.

Mr. Stockho was born in St. Charles, Mo., on January 7, 1858, the son of Christian Friedrich and Marie Louise, nee Wortmann.

As a young boy he came to St. Louis with the family and enrolled in one of the Lutheran schools of the city. He held his lifelong church membership at Zion, where he also held several important offices. A delegate to synodical conventions, he also faithfully served as the secretary of the building fund and the Church Extension Board of the Missouri Synod. He remained active in these services until approximately a year before his death.

On September 18, 1882, he was married to Miss Amelia Scholeman, who preceded him in death on August 28, 1918. Surviving Mr. Stockho are three children: Mrs. John Lottmann, Mr. Fred Stockho, Jr., and Mrs. Carl W. Obermeyer.

Louis H. Waltke

The honored first president and interested benefactor of the Institute during its first 12 years of existence was Mr. Louis H. Waltke. At the time of his death Dr. Polack wrote: "Those of us who were associated with Mr. Waltke in the work of the Institute since its inception and who were inspired by his deep interest in the church's work in its history feel his leaving most keenly. It may be said without fear of contradiction that it was his example that prompted other prominent laymen in and outside of St. Louis to join our ranks." Without Mr. Waltke's sustained interest and support, the *QUARTERLY* undoubtedly would not have survived as Polack stated: "For it was his donation of money from time to time that made possible its continued publication."

Mr. Waltke's total benefactions to the church and charitable groups exceeded \$100,000. It was largely through the liberal support of Mr. Waltke that the present museum was dedicated in 1952. In his memory and in recognition of his generosity the present museum room has been designated as the Waltke Memorial Room.

June 1 marked the centennial of Mr. Waltke's birth. For many years he was identified with the William Waltke and Company in St. Louis, a soap-manufacturing firm. Later he became the chairman of the Board of Directors of the Waltke Investment Company of St. Louis. He also served as a director of the Security National Bank, held membership in the St. Louis Chamber of Commerce and the St. Louis Merchants' Exchange.

For many years he was prominently identified as an organizer and generous giver to the church. He participated in establishing the LLL Endowment Fund, the Concordia Building Fund, and Pay-Synod's Debt Fund. For many years he served as president of the Lutheran Altenheim of St. Louis, as a member of the Board of Directors of the St. Louis City Mission, and always evidenced a deep concern for Radio Station KFZO. He also had the distinction of serving as president of the Lutheran Hospital Board and was one of the founders and chief supporters of the Lutheran Hour. His interests also centered in the Children's Friend Society, Saint Louis.

It was one of his axioms that the Lutheran Church would not reach the fullest of its blessings unless the laity were aroused to a greater sense of its personal responsibility in assisting the pastors in the conduct of the church's affairs. Particularly did he believe

that the business worries of Synod should be removed from the pastors and placed on the shoulders of the laymen.

Mr. Waltke held membership in St. Paul's Lutheran Church, St. Louis, and later transferred to St. Stephen's, when that church was organized. At the time of his death on February 23, 1939, he was treasurer of the Lutheran Laymen's League. He is survived by his two sons, Louis and Herbert, and his widow.

Charles Wehking, Jr.

The first treasurer of the Institute, Mr. Charles Wehking, Jr., was born in St. Louis October 31, 1867, the son of Charles and Marie Wehking. The family held membership in "Old" Trinity, where Mr. Wehking was baptized and confirmed. Julia Berning became his bride in 1889 at Norborne, Mo. They had no children.

Mr. Wehking had the distinction of having been intimately associated with the construction of two St. Louis Seminary plants. While he was associated with his father in a general construction company, the Seminary on South Jefferson Avenue was built by his firm. Years later, when the Clayton campus was under construction by the Kellermann Construction Company, Mr. Wehking served as a superintendent of construction.

Mr. Wehking served as treasurer of the Institute from its founding until 1929, when he was succeeded by Mr. E. A. Ellermann. In 1915 he transferred his membership to Messiah Lutheran Church and served as its president for several years. When the present church was constructed in 1929, he served as the chairman of the building committee.

Mr. Wehking died on October 22, 1942, and was buried in Concordia Cemetery. Two of his sisters are still residents of St. Louis, Mrs. Marie D. Ellermann and Mrs. Ella Weyermann.

In presenting these biographical sketches of the founding fathers of the Institute we speak not our final word of thanks to them for their yeoman efforts in alerting the membership throughout Synod to the great needs of establishing a historical depository and archives, but constantly hold them in our grateful memory.

AUG. R. SUELFLOW

Four Generations in Thirty Years

During the Institute's anniversary year it pleases us considerably to note that we have had four generations of Institute members within the short span of 30 years.

Perhaps there are other families who have taken this same interest. If so, we would be delighted to hear from them.

The family name is Kretzmann. The progenitor of the four generations of members was Pastor Otto Raphael Hueschen, for many years pastor at Uniontown, Mo., and the father of Mrs. Karl Kretzmann. Dr. Karl Kretzmann served as the first full-time curator of the Institute, and his father-in-law, Pastor Hueschen, had already served in a part-time capacity during the formative years of the Institute. Most of Dr. Kretzmann's sons are currently members of the Institute. Dr. O. P. Kretzmann, president of Valparaiso University, has been a member of the Institute since July, 1947. He and his brothers constitute the third generation of members. His son, John Paul, though only 13 years old, has already held membership in the Institute for the same period of time.

Isn't this an unusual record? Anyone who can duplicate this would do us a service by informing us. A. R. S.

A Founder Speaks

March 31, 1957

THEO. W. ECKHART

Mr. Chairman, Members, and Friends of the Concordia Historical Institute:

I have in my hand an historic document. After this meeting



Crowded condition in Seminary's vault used by the Institute. Picture taken in spring of 1952

I'll give it to friend Suelflow for safekeeping. It is a letter inviting me to speak about the founding of Concordia Historical Institute.

I'm glad he said "founding of the organization." That makes it easy because I was there. But let me first pave the way for the organization.

In June 1926 Synod had

its triennial convention in St. Louis, meeting in Holy Cross Church. The feature of that convention was the dedication of this Concordia Seminary. That dedication surely enjoyed the blessing of God as some of you may remember. It brought together the largest gathering of Lutherans that ever met in St. Louis at one time. Everything seemed to work smoothly, the crowd was well handled, the money flowed freely and the people went home happy. Cashier for the day was Wm. Lottmann. He had bank clerks and a postal employee for a staff. We had a Brinks truck on the ground, fully manned. The money was gathered and brought to Founders Hall, where Lottmann and his crew checked, counted, and wrapped or bundled the money.

Now, what has that dedication to do with the Institute meeting tonight? Just this: That dedication was arranged by a committee of 14 men: L. Fuerbringer, Theo. Graebner, R. W. Heintze, W. G. Polack of the Seminary faculty, Louis J. Sieck of the clergy, and the following laymen: A. G. Brauer, Theo. W. Eckhart, A. A. Grossmann, John A. Leschen, Emil P. Radke, Theo. Schroeder, Fred Stockho, Louis H. Waltke, Charles Wehking, Jr. These men were all dedicated to their task, applying themselves energetically and resourcefully. The result was a successful dedication. In a few weeks the affairs of the dedication were wound up, and we were discharged from further duty, or that is what we thought.

It seems that there were a number of these men who were historically minded. They knew that historic material of Synod and in Synod was being lost or going to waste, because there was no group or association whose primary business it was to gather and preserve it.

These history-minded men conceived the idea of forming a historical society and using these 14 men as a nucleus. And that is what they did. A temporary organization was formed on March 12, 1926. On March 31, 1927, the Concordia Historical Institute was organized with the afore-mentioned men as charter members and the following officers: L. H. Waltke, president; Dr. L. Fuerbringer, vice-president; W. G. Polack, secretary; Charles Wehking, Jr., treasurer; Theodore W. Eckhart, financial secretary; R. W. Heintze, curator; the first Board of Directors consisted of President Waltke, Vice-President L. Fuerbringer, Secretary Polack, Treasurer Wehking, Prof. Theo. Graebner, Fred Stockho, and A. G. Brauer.

To get the Institute started on its primary purpose, Dr. L.

Fuerbringer, former president of the old historical society, formally transferred the properties of that organization to the Institute. He further declared that the funds that remained in the treasury of the old society would be transferred to the Institute. That put us in business as a going concern.

We needed space for museum and storage. The Seminary Board of Control offered the Institute the use of two rooms on the third floor of the Administration Building. There Curator Heintze, assisted by the Rev. O. R. Hueschen, em., arranged, sorted and catalogued manuscripts, letters, and arranged exhibits.

On May 17, 1927, Chairman Waltke announced that the Institute had acquired a charter from the State of Missouri; in other words, it was a corporation.

On May 31, 1927, Dr. Theo. Graebner presented designs for a seal prepared by M. L. W. Bendix Taenzer. The Board made a selection, and Mr. Taenzer was elected a life member in appreciation of his efforts.

The first *CONCORDIA HISTORICAL INSTITUTE QUARTERLY* was issued in April 1928.

That would seem to establish that we were a "going" concern. Let me prove that by drawing on the reports of our first convention, held in the Oak Park Arms Hotel, June 22, 1929. You have some excerpts on your programs.

The first is credited to Dr. H. B. Hemmeter, at that time a V. P. of the Institute. He had been chosen to make the principal address of the day and, to my thinking, it was a good one. I quote him as near as I can remember him after 28 years. His text was: "Be not like a mule who has neither pride of ancestry nor hope of progeny." He claimed that was a Scriptural text, but I have never been able to find it.* He did make it fit the occasion by showing that we could have some pride of ancestry and that it was up to us to dig up the things we had to be proud about. We also had hope of progeny, and it was up to us, now, to preserve our heritage that our progeny could profit by it. To fully appreciate that paper, it was necessary to hear Dr. Hemmeter deliver it. How many of you knew him? How many of you knew Mr. Waltke, the chairman of that meeting? Knowing both, you can appreciate the speaker saying, "Be not like a mule," Mr. Chairman — who has no pride — "Be not like a mule," Mr. Chairman

* EDITOR'S NOTE: Psalm 32:9 reads: "Be ye not as the horse, or as the mule, which have no understanding."

—who has no hope. L. A. Waltke made the best speech of all when he told us that that had been his party and that the rest of us owed nothing.



The "offices" of the Institute for more than 10 years. These rooms, presently occupied by the academic dean of Concordia Seminary, served especially as offices and library of the Institute. There was no room for displays. Pictured are the Director and Prof. Everette Meier "on the manuscript trail"

Building Concordia Seminary — A Reminiscence

By EWALD SCHUETTNER

Early in the year 1923 I had a visit from Dr. Edmund Seuel. Such visits were always welcome. On this occasion I was engaged in examining some blueprints of the proposed new building for Immanuel Lutheran College at Greensboro, N. C., being treasurer of the Board for Colored Missions at the time. Dr. Seuel lost no time coming to the point; he said: "That is just the kind of work I want to see you about. We would like to have you serve on the building committee of Concordia Seminary." It was pointed out that I already had a man-sized job as mission treasurer and that membership on the building committee would require considerable time. The suggestion was that I turn the treasurer's job over to someone else and serve Concordia. That's how I became a member of so important a committee.

Prior to this, much activity had taken place. Plans, in general,

were determined, and the site was under consideration; the architect was yet to be chosen.

Three sites had been submitted: one in North St. Louis, near O'Fallon Park; one on the South Side, south of Bates Street and west of the Missouri Pacific tracks (this later became Holly Hills); and one west of Forest Park, known as the De Mun tract. The selection was in the hands of a committee of the synodical Board of Directors, Mayor Benjamin Bosse of Evansville, Ind., and Dr. Hy. W. Horst of Rock Island, Ill. A meeting of "influential" laymen in St. Louis was called late in 1922; it was held in the old school building of Emmaus Congregation on South Jefferson Avenue. These men were asked to help decide the matter of selecting the site. It developed, however, that the chief purpose of the meeting was to mold public opinion in favor of the De Mun site, which had already been contracted for. Naturally the promoters of the North and South Side sites felt "let down."

The next problem was to organize the building committee, which consisted of twenty-four members. Their names are listed on the Dedication Service program. The committee was broken up into a number of smaller committees, under the able direction of Dr. Richard Kretzschmar, chairman of the plenary committee. (See Dr. Th. Graebner's report to the Delegate Synod, St. Louis, June 9—18, 1926.)

Selection of the architect was the next step. A number of architects were considered, among them Mauraan, Russell & Crowell and Wm. B. Ittner of St. Louis. Because of the desire to have the Seminary built in Tudor-Gothic style, an architect who was an authority on the style would seem best to fill the job. Mr. Charles Z. Klauder of Day & Klauder, Philadelphia, seemed to have the necessary qualifications. He had gained his experience in the office of Cope & Stewardson, Tudor-Gothic authorities, architects for Washington University, Princeton, and other colleges. (Klauder became the architect for the "Tower of Learning" in Pittsburgh while building Concordia Seminary.) Because of his background Mr. Klauder was the unanimous choice of the committee. We made no mistake. A capable member of the firm of Day & Klauder, Mr. Trautwine, was sent to St. Louis to supervise the job. I am told that he is now the successor to Mr. Charles Z. Klauder and that he may be the architect to complete what we were pleased to call the Luther Tower. Our committee anticipated the completion of the tower and laid a large monolithic concrete slab, heavily

reinforced, under its foundation. This slab is calculated to carry the weight of the tower with a substantial factor of safety.

Before beginning operations it was found advisable to make test borings at regular intervals laterally and longitudinally over the grounds (the De Mun tract) to determine subterranean conditions. We found areas of "soapy" subsoil, which moves under pressure. For that reason the huge monolith referred to above. I shall refer to this "soapy" soil again later.

In addition to the architect's superintendent the committee had its own supervisor, Mr. Chas. Wehking, Jr., who gave full time without compensation. He was supplied with a special advisory committee which met once, twice, or three times a week on the grounds, consulting with the architect, contractors, subcontractors, material men, and others. This committee consisted of Mr. Wehking *ex officio*, Christ Beckemeier, Jr., chairman, A. G. Brauer, W. F. Wischmeyer, and Ewald Schuettner, committee secretary. Our job was to keep the project going according to plans and specifications, represent the plenary committee, analyze and recommend such changes as might seem necessary, and report regularly to the plenary committee, which could act within limits or petition the synodical Board of Directors for authority to act in matters beyond their jurisdiction.

Before the plans were finally approved, the advisory committee, augmented by Drs. Th. Graebner and Hy. W. Horst, visited the architect's office in Philadelphia and went on to Princeton to get some idea of just what Mr. Klauder understood by Tudor-Gothic. We also inspected Washington University as well as Kenrick Seminary in the St. Louis area.

On January 18, 1924, President F. Pfothenhauer turned the first spadeful of earth.

I do not recall the exact spot where the ground breaking took place. As I remember, it would be covered by the main entrance to our buildings. The grounds had the appearance of a "forest primeval"; we were building on virgin land; there was some doubt that a plow had ever turned the land. There was some concern about placing the buildings so as to spare as many as possible of the large trees that covered the grounds.

One of the early assignments of the advisory committee was the selection of stone to be used in the face of the buildings. We secured white stone from the St. Louis area, a dark-red flagstone from Lyons, Colo., a variegated red-and-gray stone from Boulder,

Colo., gray sandstone from Bedford, Ind., an umber-colored stone from Perry County, Mo., and a gray stone from Zell, Mo. Our walls were to symbolize the walls of Zion ("as lively stones, are built up a spiritual house"), Caucasian, Indian, Ethiopian, Mongolian, Semite, et al.

The problem was to key the laying of these stones so as to present a variegated appearance uniform throughout all parts of the group, an aspect that varies with the rising and setting of the sun. If the tower is to be built, the same keying of the stone and the same selection is imperative.

Three years were required to complete the project, but that would not have been sufficient but for God's grace and the unremitting efforts of the building committee, the superintendent, the contractors, and the special advisory committee, who were on twenty-four-hour call seven days a week.

Our first target after ground breaking was to prepare the site for the cornerstone laying. The date had been set for Sunday, October 26, 1924, approximating the Festival of the Reformation. We had no difficulty in meeting this date, and I have a copy of the program of the ceremony.

We had a little labor trouble, something beyond our control. The electrical contractor had trouble with his men on the Nugent job, for which he also had the contract. Since the union was getting nowhere with the contractor, the business agent thought he could bring the electrical contractor to terms by calling a sympathetic strike at the Seminary. The union was led by an unscrupulous business agent. Mr. Beckemeier and I had the task of getting the men back on our job. In a meeting held in my office we asked this agent what we must do to get the men back. "Well," he said, "I generally buy a suit at this time of year, about \$75.00." We stopped him there; Concordia Seminary would have none of that. Our next move was to seek advice from a labor leader who had no connection with the electricians' union. He said: "Gentlemen, I have no jurisdiction in this matter. Nor can I tell you that, if you were to call Mr. _____ in Washington, you could get some action. Mind you now, I cannot tell you that. Sorry, I can't help you gentlemen." So — we called Mr. _____ in Washington and had the electricians back on the job pronto. But the business agent did not like it. He tried to give us more trouble, but was more cautious. We had no trouble with any other union.

There were little irritating experiences, some due to human

frailties — "mosquito bites" as Dr. G. Mezger once labeled such annoyances. But we had our "oil of citronella," prayer, which buoyed us in these trials. For instance, we had the assignment to locate garages for our professors; they were to be convenient but out of sight. We hit upon the plan of building them into the hillside just north of the faculty residences. That was one spot we had not thought it necessary to take test borings; besides, the project was in the nature of building a retaining wall. The committee was quite busy with other details, and these garages were so small an undertaking compared with the whole job that we turned the matter over to Mr. Wehking, who got them up quickly and everything looked good. One day we had a call from one of our professors — the rear wall of the garage was rotating, i. e., the base was slipping into the garage — "soapy" subsoil! Well, we had to rebuild the garage, and since we had been lax in the performance of our duty, the reconstruction had to be done without cost to Synod. It was.

The original group is truly Tudor-Gothic. The slate roofing is graduated as to thickness, being about one inch at the eaves and reducing to one-half inch at the ridge. Chimneys were included to complete the architectural style and to serve as flues for the fireplaces inside the buildings. The stone facing, already referred to, is unique in its application in the local area. Any additional structure that is an intimate part of the group must be laid of the same stone and key. Concordia Seminary is one of the show places of St. Louis, truly a fitting monument to the Lord and His church.

I wonder whether those who visit our Seminary fully appreciate the architectural gem we have. Have you ever looked up into the multigroined arch that serves as main entrance? Have you studied the symbols and shields in the art-glass windows? Look upon the walls under different shades of light. We have a group to be proud of!

We were, of course, under pressure particularly in the last year of construction. It had been planned to dedicate during the Delegate Synod in St. Louis in June 1926. All our efforts were bent in that direction, and every slight delay drew the tension tighter. Besides getting the job in shape for dedication we were continually battling the price situation in order to stay within the allotment. Buildings must be completed, roads must be laid, equipment installed, landscaping done, etc. The group and grounds had to be in display condition. We still had some work to do after

dedication Sunday, June 13, 1926, but the plant was presentable for the occasion, which was a marked success. I have parts of the *St. Louis Star* and *St. Louis Globe-Democrat* of that date, which cover the event with "on the spot" reporting.

There were times when a fervent prayer was the only means of solving a problem, and our faith was strengthened with each successive resort to prayer. But when the job was finished, we thanked God for the privilege He had given us to participate in the work. We were willing to say: *Soli Deo Gloria!*

I have given you my own recollections of the building of Concordia Seminary entirely from the construction operation because that is the phase with which I am most familiar. There were twenty-four men on the plenary committee, and I don't want to give the impression that they had nothing to do. The committee of the whole was divided into a number of subcommittees. The finance committee was under the leadership of Mr. Eugene Harms, treasurer of the Seminary. Its duty was to watch the funds so that money was available when bills had to be paid. The auditing committee had the responsibility of checking all allowances. The art commission determined the location of plaques and the artwork that went into the windows. There was the committee that reported to the synodical Board of Directors, etc. Every member had a man-sized job. We had two objectives: complete the job by September 1926; do it within the appropriation. By the grace of God we were able to accomplish both, yes, and a little better — we turned back to Synod about \$8,000.

Founders Day Address, 1956

By ALFRED O. FUERBRINGER, D. D.

On December 9, 1839, classes were held for the first time in a little log hut built in Altenburg, Perry County, Mo., by three unemployed candidates for the Lutheran ministry. Since this was the beginning of our Concordia Seminary, we like to observe December 9, or a day close to it, as Founders Day.

This year actual reference to the history of our school will be brief. It will be confined to the service we are now conducting. Instead of directing your attention to one of the outstanding figures in the history of Concordia Seminary, as has been done on other occasions, I wish to pay a tribute to the student body and the faculty of 1856 and, figuratively speaking, deposit a wreath to their

memory by hailing them as "good soldiers of Jesus Christ" (2 Tim. 2:3).

St. Paul reminded his young disciple that being a good soldier of Jesus Christ involved joining the apostle in suffering evil. Hardships and privations are the lot of every soldier on active duty, and enlisting in the army of our Lord grants no exemption. The seminarians of 1856 bore their share. True, they no longer were subject to the privations of the log cabin, since the school, comprising what we now call high school, junior college, and seminary, had been moved to St. Louis in 1850 and occupied a two-acre site on Jefferson Avenue, about a mile south of the city limits at that time. Still, accommodations were very poor. The school building had been planned in three stages, and only the first and second units were complete. They were perhaps the equivalent of two large three-story residences. The middle connecting unit of equal size had been begun, but only one floor could be occupied. It served as sleeping quarters for some students.¹ The student body numbered 48. There were four faculty members with families and a steward and his family. All of these people, except one family, were housed in these inadequate quarters, which also had to provide space for classes and study rooms, kitchen and dining room. Oh, yes, 8 students were housed off campus in private homes. The dormitory bedrooms were so crowded that trundle beds were used, that is, half of the bedsteads were high off the floor so that low beds on rollers could be pushed under them during the day and rolled out at night. Meals were served at a cost of slightly more than 20 cents a day. About \$2.00 to \$4.00 worth of coal was furnished per student for a winter's heating. Students provided their own mattress and other bedding, locker, coal-oil lamp, wash basin, and water pitcher. The order of the day called for a bell at 5 A.M. to awaken the students, that is, says a report in *Der Lutheraner*, "those who are not already at their studies."² Morning devotions were held at 5:20; breakfast was served at 5:35. By 6 A.M. all rooms had to be in order, and all beds had to be made. Classes were held from 9:00 to 12:00 and from 2:00 to 5:30. Evening devotion was conducted at 8:45, and 10 P.M. was, as the catalog says, "the end of the day for all students."³ — This rather Spartan

¹ *Der Lutheraner*, XXXVIII (1882), 186.

² X (1883—54), 29.

³ *Program der Evangelisch-lutherischen Concordia-Collegiums der Synode von Missouri, Ohio u. a. St. zu St. Louis, Mo.* (St. Louis, Mo.: Synodaldruckerei von Aug. Wiebusch u. Sohn, 1860).

regime undoubtedly served to prepare them for the hardships and the evil they were to face in their ministry.

But let's not get the idea that it was the endurance under such conditions that made them, students and faculty, good soldiers of Jesus Christ. On the contrary, because they were good soldiers of Jesus Christ, they readily put up with the hardships they were asked to endure — well, the great majority did; there always were a few who didn't have the spiritual stamina to hold out. And what was it that made them good soldiers of Jesus Christ? Paul tells us in verse 8: "Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel." Faithfulness in one's calling depends on the certainty of the Christian faith. The glorious message of the Gospel has as its heart and center the truth that Jesus Christ, a descendant of David according to the flesh, completed His work of redeeming the world by His resurrection from the dead. By this miracle (which nobody through his own wisdom or by his own power can believe) the work of redemption received God's stamp of approval. It's the personal trust in this Savior that enrolls a man in the Lord's army and enables him to bear the hardships connected with this service.

Again, Paul writes in verse 1: "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." — The undeserved grace and mercy of God revealed to us and given to us in Christ Jesus empowers us to conquer all spiritual enemies. This is the element in which Christians have their spiritual being, their only source of strength for patient endurance and victorious warfare.

Finally, Paul adds (verse 2): "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Born out of his firm faith in the triumphant Christ, his humble acknowledgment of his own utter unworthiness, and his grateful acceptance of the undeserved gifts of God's love, is the Christian soldier's determination to preserve for future generations the truth which God has revealed to him.

There we have the reasons for hailing the men of 1856 as good soldiers of Jesus Christ. They served their Lord and themselves by their acceptance of the Gospel of Christ and their utter dependence upon His grace, as their academic life, their ministry, and their writings testify. They served their Lord and us by this good example of faith and devotion and by their zeal in transmitting, through ventures like the founding and maintaining of

Concordia Seminary, the apostolic doctrine to their posterity. In spite of evil, hardships, and difficulties they and their descendants have handed to us a school whose only purpose is the enlistment, training, and equipping of good soldiers of Jesus Christ.

It is our prayer today that our Lord may always bless faculty and students, and all who serve the seminary in any capacity, with the single-minded determination to fulfill that purpose. They do it by being strong in His grace and by taking pains to transmit the Gospel of our Lord as given us through the prophets and apostles until the day of His second advent, when He will come in glory to end our warfare and to take all of His good soldiers to His eternal celebration of victory.

St. Louis, Mo., December 10, 1956

Exhibit "A"

Concordia Historical Institute

St. Louis, Missouri

COMPARATIVE BALANCE SHEET STATEMENT

January 31, 1957

ASSETS

CURRENT FUNDS	January 31 1957	January 31 1956
Cash _____	\$ 3,040.19	\$ 2,947.25
Petty Cash _____	25.00	25.00
Accounts Receivable _____	100.00	_____
Prepaid Expense _____	54.80	_____
	<u>\$ 3,219.99</u>	<u>\$ 2,972.25</u>
PHYSICAL PROPERTY FUNDS (Schedule A-I)		
Historical Institute Building _____	\$110,376.56	\$110,376.56
Equipment _____	9,909.68	9,593.72
	<u>\$120,286.24</u>	<u>\$119,970.28</u>
Total Assets _____	<u>\$123,506.23</u>	<u>\$122,942.53</u>

LIABILITIES

CURRENT FUNDS		
Accounts Payable (Schedule A-II) _____	\$ 178.70	\$ 105.08
Deferred Income — Life Memberships (Schedule A-III) _____	2,182.00	2,025.00
Insurance Reserve _____	200.00	_____
Restricted Fund Balances (Schedule A-IV) _____	361.68	421.15
Current Fund Balance (Schedule A-V) _____	297.61	421.02
	<u>\$ 3,219.99</u>	<u>\$ 2,972.25</u>
PHYSICAL PROPERTY FUNDS		
Notes Payable — Synod _____	\$ 15,000.00	\$ 15,000.00
Net Investment in Physical Property _____	105,286.24	104,970.28
	<u>\$120,286.24</u>	<u>\$119,970.28</u>
Total Liabilities _____	<u>\$123,506.23</u>	<u>\$122,942.53</u>

Exhibit "B"

STATEMENT OF CURRENT INCOME

January 31, 1957

INCOME

	January 31 1957	January 31 1956
SYNODICAL SUBSIDY _____	\$ 13,500.00	\$ 12,600.00
MEMBERSHIPS		
Active _____	\$ 1,306.75	\$ 1,242.75
Sustaining _____	1,500.50	1,426.00
Patrons _____	220.00	175.00
Student _____	3.00	3.00
Life Memberships _____	104.00	100.00
Total _____	\$ 3,134.25	\$ 2,946.75
GIFTS AND GRANTS		
Individuals and Agencies _____	\$ 294.79	\$ 116.00
Memorial Wreaths _____	15.00	20.00
Mertz Memorial _____	—	503.00
Total _____	\$ 309.79	\$ 639.00
MISCELLANEOUS		
Counter Sales _____	\$ 121.80	\$ 135.68
Other Income _____	30.93	—
Total _____	\$ 152.73	\$ 135.68
RESTRICTED FUNDS		
LLL Microfilm Fund _____	\$ 2,321.14	\$ 1,038.94
Suelflow Book Fund _____	55.17	—
Equipment Reserve — Slovak Synod _____	—	283.96
Total _____	\$ 2,376.31	\$ 1,322.90
Total Current Income _____	\$ 19,473.08	\$ 17,644.33
Total Current Expenditures (Per Exhibit "C") _____	19,235.49	16,951.28
EXCESS OF INCOME		
OVER EXPENDITURES _____	\$ 237.59	\$ 693.05

Exhibit "C"

STATEMENT OF CURRENT EXPENDITURES

January 31, 1957

	January 31 1957	January 31 1956
INSTITUTIONAL SERVICE		
Salaries _____	\$ 8,428.64	\$ 7,690.75
Pensions and Social Security _____	467.46	406.03
Postage and Express _____	322.51	256.72
Supplies and Stationery _____	586.30	683.83
Telephone and Telegraph _____	96.58	105.66
Travel and Mileage _____	253.47	35.42
Total Institutional Service _____	\$ 10,154.96	\$ 9,178.41
LIBRARY AND ARCHIVES		
Salaries _____	\$ 1,703.55	\$ 1,647.60
Binding Expense _____	100.92	79.10
Books and Periodicals _____	161.87	83.41
Displays _____	501.13	116.38
Microfilms and Photostats _____	2,386.94	1,088.74
Rehabilitation and Restoration _____	65.00	50.00
Total Library and Archives _____	\$ 4,919.41	\$ 3,065.23

OPERATION AND MAINTENANCE
OF BUILDING

Building Repairs, Painting and Decorating	\$ 1,047.45	\$ 673.52
Heat	231.06	167.25
Light and Power	690.06	576.40
Total Operation and Maintenance	\$ 1,968.57	\$ 1,417.17

ADMINISTRATION AND GENERAL
EXPENSE

Board Meetings	\$ —	\$ 11.44
QUARTERLY Publication	1,873.59	1,882.58
New Equipment	318.96	1,045.45
Debt Retirement		351.00
Total Admin. and General Expense	\$ 2,192.55	\$ 3,290.47
Total Current Expenditures	\$ 19,235.49	\$ 16,951.28

THE LUTHERAN CHURCH - MISSOURI SYNOD

OFFICE OF THE CONTROLLER
210 NORTH BROADWAY • SAINT LOUIS 2, MISSOURI
TELEPHONE CHESTNUT 1-8000

R C RAUSCHER
CONTROLLER

E R STREUFERT
INTERNAL AUDITOR

March 7, 1957

Professor Arthur C. Repp, President
Concordia Historical Institute
801 De Mun Avenue
St. Louis, Missouri

Dear President Repp:

We have examined the financial records of CONCORDIA HISTORICAL INSTITUTE - St. Louis, Missouri, for the fiscal year ended January 31, 1957, and we submit as our report the attached balance sheet and the statements of income and expense.

Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records, and such auditing procedures as we considered necessary in the circumstances to enable us to render an independent accountant's opinion as to whether the statements showing the assets and liabilities of CONCORDIA HISTORICAL INSTITUTE at January 31, 1957, and its income and expenses for the year then ended represent fairly the financial condition of the Institute and the result of its operations.

In our opinion the accompanying statements present fairly the assets and liabilities of CONCORDIA HISTORICAL INSTITUTE, St. Louis, Missouri, at January 31, 1957, and its income and expenses for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Sincerely yours,

E. R. Streufert
E. R. Streufert
Internal Auditor

Guided by God's Counsel

By HENRY A. GRUEBER, D. D.

"Thou dost guide me with Thy counsel, and afterward Thou wilt receive me into glory" (Ps. 73:24).

On November 21, 1877, I was born in the Bavarian colony of Frankenmuth, Mich. My father was George Grueber; my mother was Margareta, a daughter of Lorenz Loesel, erstwhile hostler of



Henry A. Grueber

Pastor Loehe. My parents were both born in Frankenmuth. Father had a mechanical mind but was forced to become a farmer. He never fully qualified as such. In the course of years he tried out more than a dozen different occupations — from carpenter to woolen-mill operator, to inventor, to book agent, etc. — while operating his farm. Moral: Do not force a young man into any particular vocation if he is disinclined, least of all into the holy ministry.

Among my earliest recollections is Grandfather Loesel's funeral in August 1880. Since he lived near St. Lorenz Church, I became acquainted in my early youth with Pastor Ottomar Fuerbringer and with family life in a Lutheran parsonage.

My grammar school training I received in St. Lorenz School under Teachers Pastor Walther, Wm. Laesch, and Fred Strieter,

later professor at our Seward Teachers Seminary. The parish and the public schools in Frankenmuth at that time were combined, since practically all children of the township belonged to St. Lorenz Church. Although German (Bavarian) was the language spoken by all, some English was taught in school. I can still hear my mother sing:

There is a happy land,
Far, far away
Where saints in glory stand,
Bright, bright as day.

Still, when Pastor Walther accepted a call into the ministry and an English lady teacher was engaged to fill the vacancy temporarily, I was so frightened that instead of attending school I spent the first day in a room which I hurriedly prepared in a huge snow-drift near school.

I shall ever be deeply grateful for the thorough Christian training I received in the parochial school. Likewise I am happy to note an ever-increasing appreciation of the parochial school in our dear Synod.

With happy anticipation I looked forward to confirmation instruction. To my great disappointment the congregation resolved at this time that all members of the catechumen class must have reached the age of 13 by November 1. Since my birthday is November 21, I was compelled to take the same grade in school another year. It did me no harm. I learned to bow to circumstances.

The confirmation instruction given by Pastor Ludwig Fuerbringer was very thorough and efficient. In 1893 he became a professor at our theological seminary in St. Louis.

College and Seminary Days

After confirmation in spring 1892 I received a catalog from Kalamazoo College, Mich., urging me to enroll in that school in fall. What a thrill! Visions of a great future! *Der Mensch denkt, und Gott lenkt*; — "Man proposes, God disposes." One Sunday my father came home from church and stated: "Pastor Fuerbringer hat gesagt, du sollst ein Pfarrer werden." I was elated, thinking of Pastors Ottomar and Ludwig Fuerbringer, Joseph Schmidt, and others.

On to Fort Wayne in September 1892, with four classmates, to enter Sexta. On the way we passed through Romulus, near Detroit. The conductor announced the station: "Romulus, Romu-

lus." We proudly revealed our knowledge of Roman history by chiming in: "Romulus and Remus! Romulus und Remus!" The conductor, thinking we were mocking him, threatened to "let us off the train," but finally relented. Had he done that, we might have missed Fort Wayne and — the ministry. The members of the faculty at that time were: Director Andrew Baepler, George Schick, August Crull, Dr. Herman Duemling, Fredrick Zucker, Dr. Otto Siemon, and Rudolf A. Bischoff. Professor Baepler, who served as director from 1888 to 1894, taught religion.

In those days meals at the college were below par. Director Baepler admonished us on the basis of the fourth petition of the Lord's Prayer to be duly grateful to the good Lord for *everything*. Our tiny classmate, St., with the voice of a small bird, registered a timid protest concerning the meals, saying: "Herr Direktor, sollen wir dem lieben Gott auch danken fuer das Fleisch, das keinen Saft und keine Kraft hat?" Director Baepler: "Sag, mein lieber St., du meinst doch nicht etwa das Fleisch im Eszsaal?" St.: "Nein, Herr Direktor!" Not long afterward, Mrs. William Hitzemann was engaged as stewardess and served most efficiently for many years.

In 1894 Pastor Joseph Schmidt of Saginaw, Mich., followed us to Fort Wayne as director. The spirit of college boys was significantly described by him when some years later as my guest in Saginaw he said: "Grueber, die boys haben immer gedacht, sie spielen 'tricks' an mir." He was a sound Lutheran theologian; I wish to acknowledge that I owe him a great debt of gratitude.

Religion, German, English, Latin, Greek, Hebrew, history, mathematics, natural science, French, and drawing were included in the curriculum at Fort Wayne Concordia College at that time.

The kind hospitality of our benefactors, Mr. and Mrs. Fred Bultemeier (1319 Wall St.), who opened their homes to us on Sundays and took care of our laundry, shall ever be remembered most gratefully. Compared with present-day students' costs, our expenses were extremely low. My total expenses the first few years at college, including clothing, room and board, books, traveling, etc., amounted to less than \$100 a year. But it cost my father a hundred bushels of oats to pay my bill for one quarter at college. My summer vacations, much shorter than college vacations are at present, were spent very profitably on the farm. I can, in a measure, understand the present political and economic controversies on the farm problem.

In my younger years I enjoyed an "extensive course" in the history of our Synod. Invariably, a considerable number of relatives gathered at Grandmother Loesel's on Sundays, discussing church affairs on the basis of *Der Lutheraner* and *Die Rundschau* after the morning's service and in the afternoon, interrupted only by an hour's *Christenlehre* or *Katechismuspredigt*. When Dr. C. F. W. Walther passed away in 1887, the great question throughout Synod and especially in this group was: "What will now become of Synod? Who will be able to lead it properly?" "Let us trust in God," it was said; "on the faculty in St. Louis there is a young man who seems to be qualified in many ways to follow in the footsteps of Dr. Walther—Prof. Franz Pieper." The Lord has been gracious to our Synod in always providing competent, God-fearing, consecrated leaders.

In 1896, when the Delegate Synod met in Fort Wayne, I had my first opportunity to see this important body in action. During the following years it was my privilege to attend all Delegate Synod meetings save two, including the last one in St. Paul, Minn., either as a delegate or as an official.

Many contrasts between the 1896 convention and recent conventions of Synod could be noted. At the former the Board of Control of Concordia College, Fort Wayne, for instance, requested a very reasonable sum of a few thousand dollars for a much-needed improvement. A lively debate ensued. Sharp criticism was voiced opposing the modest request. Today the Board for Higher Education deals in much larger sums.

On graduation in 1898 we sadly left the halls of Concordia College and cheerfully moved on to the "Big Sem" in St. Louis for our final course in preparation for the holy ministry. In some respects we were bewildered by new conditions and regulations at the seminary. We enjoyed greater liberties and realized our increased responsibilities. We went into *medias res* with regard to the study of theology on the very first day; quite a contrast between Cicero and Homer, Goethe and Schiller, and Shakespeare, on one hand, and the canon of Holy Scripture on the other. When Dr. Stoeckhardt dictated to us about *dorá*, we were preplexed as to what he was talking about until he spelled the word for us *t h o r a*. *Dann ging uns Licht auf!*? We soon realized that now we were on holy ground, students of theology. Every classroom breathed a theological atmosphere. Each member of the faculty was a master in his own field: F. Pieper, the dogmatician;

A. L. Graebner, the historian; G. Stoeckhardt, the exegete; L. Fuerbringer, the teacher of Isagogics and other branches; F. Bente, the logician and interpreter of our church's confessional writings; G. Mezger, instructor of homiletics. They were truly men of God for whose invaluable gifts and services our Synod owes and offers to God its sincere gratitude. Our curriculum was not nearly as varied as it is today, but it was solid, basic, and practical.

The three years in St. Louis offered to us excellent opportunities to become ever better acquainted with congregational life and work and to take an active part in mission work, Sunday school work, preaching, etc. They were blessed years indeed for us, guided as we were by our gracious God and enjoying the kind leadership of our professors and the pastors of the St. Louis area.

From January 4 till February 14, 1899, I was privileged to teach the children of the parochial school in Wittenberg, Mo. There I enjoyed the singular hospitality of the Joseph Weinhold family, and through them I became acquainted with the early history of the Saxon immigrants in Perry County.

The three years passed rapidly; we meanwhile looked forward eagerly to the day when we could enter the service of the church. Final examinations took place; graduation day capped the climax (1901). Some weeks previously the Board of Assignment had met with the faculty and had designated for each member of the graduating class his future field of activity. Prof. L. Fuerbringer had informed us which field had been assigned to us. I had been slated for India, I was told; instead, I was given a call to Mount Pleasant, Mich., a former Indian reservation.

Pastor in Michigan

Immediately after graduation we made plans for our ordination and installation. Since my field included a number of mission stations, widely scattered, I tried to break in one of my father's fast horses. But the beast was not in sympathy with my plans, ran away, and left me with a dislocated shoulder, causing me up to the present day more or less pain.

My call stated that the Mount Pleasant congregation was in the process of building a parsonage for its first resident pastor, in harmony with the Lord's statement: "It is not good that the man should be alone." We agreed. So on October 31, 1901, Miss Dorothea Nuechterlein of Frankenmuth and I were united in holy wedlock at four o'clock in the afternoon in St. Lorenz Church.

One of the Mission Board members, however, was of the opinion that it is *not good* for a missionary to be married, perhaps on account of the extensive mission field to be served or because the Mission Board, in conjunction with the congregation, could not afford more than a salary of \$300 a year — a rather limited amount to support a wife and a horse. Still, to the Lord's question: "Lacked ye anything?" we had to say with the disciples: "Lord, nothing."

My assignment called for weekly German and English preaching, not an easy task for a young preacher reared in an entirely German community. In a short time my mission field increased to seven charges, including my regular congregation. I also taught school over four years in Mt. Pleasant. In addition, I did some work with the Lutheran students at the normal school in the city. Many interesting experiences might be recorded here. A devout Indian Christian, Philipp Gruett, was an interesting member of my church. He had studied in Fort Wayne for the ministry, but on account of rheumatic fever he had to discontinue his studies and later became an interpreter in Washington, D. C., for the Indians.

Since my evenings usually were free, I employed this time for intensive study of theology. These were happy years in the ministry. Our people were very kind to us.

In the fall of 1905 I accepted a call to Trinity Congregation in Saginaw, Mich. German and English services were conducted every Sunday. At that time I was one of the few pastors in that section who preached in English. After fifty years I am among a limited number in this area who still preach German.

The first pastor of Trinity, E. L. Arndt, who later heroically started our missions in China, and his successor, E. Partenfelder, had laid a good foundation in Trinity Congregation. It was a real pleasure for me to work here during the next 13½ years.

In the spring of 1906 we had a very sad experience. At a wedding dinner 13 people were seated at the table. On July 6 an explosion in the cleaning establishment of this family took six lives, four of the congregation, three of the family. This created serious problems for a young minister, not the least of which was the number 13 at the wedding dinner. I had great difficulty in convincing some that there was absolutely no connection between the number 13 and the explosion.

Soon after, a retired pastor and his family from New York moved into our district. Suddenly the father and the mother

became violently ill and died of arsenic poison. For days and weeks the local newspapers, the investigations of the authorities, and many questions made very unpleasant publicity for our church. The case has never been solved.

In 1910 a serious smallpox epidemic struck our city and afflicted a number of our members. I considered it my sacred duty to minister to them in spite of some well-meant warnings. The Lord graciously protected me. The same summer the congregation built a much-needed new parsonage. We moved in with our newborn baby daughter in September.

In November 1912 I contracted double pneumonia. I was critically ill for weeks, even to the point of death. I had lost all interest in this world and was ready to depart. Suddenly the crisis had passed. I was pleased to see the parochial school building in process of construction next to the parsonage, and I thanked God for sparing my life for my family and the congregation. I have thanked God many times for this experience when visiting the sick and dying in my congregations, consoling and preparing them for a blessed departure.

A few observations of importance concerning visits at the sickbed might be injected: Do not extend visits too long; do not talk about irrelevant things; do not try to entertain the seriously ill with all kinds of stories; do not tell the patient you know of others who have died of the same malady; on the other hand, do not torture the patient by a painful silence and sorrowful eyes riveted upon him, like a friend of mine who later told me: "Wir haben jeden Tag auf dein Ende gewartet."

During World War I our congregations encountered many difficulties. Our German descent, our language, our religious customs, and other things were held against us by many. However, we gratefully acknowledge the considerate treatment and protection by our Government, as we endeavored to prove ourselves faithful Christian citizens of our country, whose blessings and protection we shared.

It was my good fortune to have as my neighboring pastor the highly gifted Herman Speckhard, the preacher, pastor, and student, whose fatherly advice and brotherly companionship were very profitable to me and deeply appreciated by me.

Our pastoral and mixed (pastors and teachers) conferences always were greatly beneficial. A humble, brotherly spirit prevailed. Sermons were criticized in a kind way, stressing their strong and

their weak points. A watchful eye was kept on the mannerisms in the pulpit, on aberrations from the true and tried customs of the liturgy and the like.

For many years we conducted joint conferences with the pastors of the Ohio and Iowa Synods on the doctrines in controversy. This compelled me to study very carefully the points of difference on the basis of Scripture. As a result, I became ever more firmly convinced of the Scriptural position of our Synod.

At the Synodical Conference meeting in Saginaw, Mich., 1912, the well-known *opgjoer* controversy was debated at length. As liturgist of the meetings I had the opportunity to listen to the serious discussions in the sacristy between the participants in the controversy and can still hear Dr. F. Pieper, with tears in his eyes, plead with his bosom friend, Dr. S., not to take the course which he and his Synod had planned to take. Dr. Pieper's plea remained unheeded. This left an indelibly sad impression on my memory.

At the Delegate Synod convention in St. Louis, 1911, the amalgamation of the English Missouri Synod as a separate District with the German Missouri Synod took place. The sainted Pastor Birkner and I were delegated to escort the brethren of the English Synod into our meeting. It was a momentous occasion, culminating in a rousing *Te Deum*, sung by the large assembly. It was understood between the two parties that in course of time, as the language question would be solved, the congregations of the English District would join the respective Districts of the German Synod. Forty-five years have passed. Great changes have taken place. The "German" Missouri Synod has changed its name and today conducts most of its services in the English language.

I was thrilled in attending the Delegate Synod sessions in Milwaukee in 1917. The centennial of Luther's courageous act in posting his Ninety-five Theses to the door of the Castle Church in Wittenberg was celebrated most impressively. A group of laymen liquidated Synod's debt of \$100,000, a large sum in those days. The Lutheran Laymen's League was organized to assist Synod in business affairs. I was delighted to preach in Trinity Church on the favorite topic: "Jesus nimmt die Suender an," "Jesus Sinners Doth Receive."

My Milwaukee Pastorage

Came 1919, I was invited to speak at the fiftieth anniversary of the parochial school dedication in Trinity, Milwaukee. However, the invitation was withdrawn with the remark "Since you are

a candidate for the pastorate in Trinity Church to succeed Pastor Henry Sprengeler." The call soon came. A serious decision had to be made. Previously I had received calls to St. Paul's in St. Louis, Trinity in Buffalo, and Trinity in St. Louis. Prayerfully the call to Trinity, Milwaukee, was considered and accepted on the advice of many brethren. This meant the separation from dear Trinity in Saginaw, from the brethren of the conference, and from my aging parents and parents-in-law in Frankenmuth.

A hearty welcome greeted us in Trinity, Milwaukee. My eyes were soon opened to the difficult work and increased responsibilities in a large metropolitan congregation. In making, by streetcar, the first round of visits of the members of Trinity, scattered far and wide over a large area, I often returned home weary and worn. Working hours began early in the morning and often extended beyond midnight. Regular services in English were introduced parallel to the German services. In the course of years many vexing discipline cases demanded a great deal of time and thought. Efforts were made by some to lift the bars of Trinity's Scriptural lodge policy. But the burden of work and responsibility was lightened by the wholehearted support and co-operation of the church council, the school teachers, the various organizations of the congregation, and by the membership at large. I am especially grateful to God and to the sainted Dr. Henry Sprengeler, who shepherded Trinity Congregation from 1877 to 1919. During this period the heavy immigration from Germany caused the membership of the congregation to increase by leaps and bounds and to entail a vast amount of work for the pastor. Dr. Sprengeler was an outstanding theologian, an eloquent preacher, an exemplary pastor, endowed with good health and spiritual gifts, active also in synodical work, thus acquiring a wealth of pastoral experience — a man of God. When in 1919, on account of advancing years, he retired from the pastorate, he graciously consented to serve as assistant pastor in Trinity. For nearly five years he was like a father to me. I deeply appreciate his counsel and his services. He preached regularly in German until the Lord called him home on January 21, 1924, sparing him a lingering illness. May the gracious Lord ever grant to our church such gifted, pious, and faithful ministers of the Gospel.

(to be continued)

Editorial Notes

Errata.—Dr. Martin Walker received his Master's degree from Columbia University in 1902, not in 1922, as stated in the Winter 1957 issue of the QUARTERLY.

Dr. J. F. Boerger asked that the following corrections appear apropos his autobiographical sketch. On page 36 of the Spring issue of the QUARTERLY the sentence on lines 10 and 11 should read: "If the congregation added to my salary \$300.00 according to ability." On page 32 of this same issue, lines 18 and 19 from the bottom, should read: "Our pastor's older son, Ernst Werfelmann, had studied at Springfield, and August, the younger," etc. The statement as read said that Pastor Ernst Werfelmann had studied at Springfield. It is the Junior Werfelmann who was the student at Springfield. We are sorry that these errors occurred in the QUARTERLY.

* * *

Gratis.—Copies of *The Old Dutch Burying Ground of Sleepy Hollow in North Tarrytown, N. Y.*, referred to in the Spring 1957 issue of the QUARTERLY, page 46, published by the Rand Press of Boston, are available gratis to responsible groups of parishes which would find it of interest and value.

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Central District Archivist.—The Archivist of the Central District is Prof. Lando Otto, librarian of Concordia Senior College, Fort Wayne, Ind. We welcome Professor Otto to the Archivists' group of the Concordia Historical Institute.

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Anniversary Issue.—The next issue of the QUARTERLY will contain materials on three anniversaries within the Missouri Synod. The one will be an article on the beginning of teacher training within The Lutheran Church—Missouri Synod. The other will commemorate the seventy-fifth anniversary of the founding of the *Lutheran Witness*. A third article will tell about the beginnings of Lutheran campus work fifty years ago.

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Wanted.—Back numbers of the QUARTERLY are wanted to complete the files at the Institute. There is a shortage of issues from 1943 and 1944. Readers who have back issues which they are willing to donate should kindly get in touch with the Rev. August Suelflow.

New Members Since Last Printing (May 24, 1956) As of May 31, 1957

New Life

Mrs. Theo. C. Haffenreffer,
Massachusetts

Changed from Active to Sustaining

Mr. T. Bohlmann, Missouri
Rev. John Daniel, Pennsylvania
Rev. L. H. Deffner, Kansas
Mr. Jack R. Ferro, Arizona
Rev. Edward Fischer, Florida
Rev. W. F. Fisher, Missouri
Prof. E. E. Foelber, Missouri
Rev. J. H. Gockel, Illinois
Rev. Carl F. Haller, Illinois
Dr. Herman Harms, Missouri
Rev. Elmer C. Hethke, North Dakota
Mr. Martin Hussmann, Missouri
Prof. W. H. Luecke, New York
Mr. Erwin H. Marting, Missouri
Prof. Everette Meier, Kansas
Rev. Edgar J. Munding, Missouri

Mr. Andreas Christian Nielsen, Ohio
Mr. R. J. Putz, Michigan
Dr. A. M. Rehwinkel, Missouri
Rev. Walter A. Reuning, New Jersey
Rev. C. G. Riedel, Michigan
Mr. Sig Rose, Missouri
Miss Rosalie Schmieding, Arkansas
Mr. Otto J. Smukal, Michigan
Rev. H. C. Steinhoff, Illinois
Dr. A. C. Stellhorn, Missouri
Rev. Adolf J. Stiemke, Maryland
Rev. Paul F. Stueckler, Texas
Rev. N. P. Uhlig, Illinois
Rev. H. E. Vomhof, Montana
Mr. Elmer Wrausman, Missouri

New Sustaining

Mr. Henry F. Brackmann, Missouri
Rev. Norman Brauer, North Dakota
Rev. Herbert P. Dorn, Missouri
Miss Gladys Lech Fischel, Virginia
Mr. Paul Friedrich, Missouri
Mr. F. H. Gehlhausen, Missouri
Rev. Martin Haendschke, Missouri
Mr. Frederick Haffenreffer,
Massachusetts
Mr. Max Hollander, Iowa
Miss Alma Hoyer, Kansas
Mr. Paul G. Knecht, Michigan

Mr. Lorenz Z. List, Michigan
Miss Elsie Manns, Ohio
Mussmann Memorial Library, Indiana
Mr. Otto C. Rentner, Wisconsin
Mrs. Minnie Sauer, Illinois
Mrs. Adelaide Schertel, Missouri
Mr. Wm. F. Schmeling, Illinois
Miss Martha M. Schrieber, Illinois
Mr. A. R. Schroeder, Missouri
Dr. and Mrs. Gilbert Thiele, Missouri
Mr. John Wagner, California
Miss Stella Wuerffel, Illinois

New Active

Mr. and Mrs. James Agee,
Panama Canal Zone
Mr. William Baehr, Kansas
Rev. F. A. Baepfer, Missouri
Rev. Paul G. Barth, New York
Rev. W. H. Bewie, Texas
Miss Elizabeth Boy, Illinois
Dr. F. H. Brunn, Illinois
Rev. C. F. Dankworth, Illinois
Mrs. Edgar Eckert, Wisconsin
Rev. H. J. Eggold, Wisconsin
Mr. Fred J. Ehlers, Iowa
Mr. Arthur J. Fenske, Wisconsin
Mr. Alan B. Geuder, New Jersey

Miss Eleanor Hawthorne, New York
Rev. A. G. Hemer, Wisconsin
Mrs. Mildred Huss, Wisconsin
Rev. Paul M. Kavasch, Virginia
Rev. Rudolf J. Keyl, Florida
Miss Gertrude Krueger, Ohio
Mr. Norman Krupp, Michigan
Monsieur Professor Emile Leonard,
France
Dr. George J. Meyer, Jr.,
North Carolina
Rev. Louis C. Meyer, New Jersey
Mr. Randolph Mueller, Wisconsin
Rev. Karl Niermann, Missouri

Mr. John W. Riemer, Ohio
 Dr. H. J. Rippe, New York
 Mrs. Paul Rohde, New York
 Rolvagg Memorial Library, Minnesota
 Mrs. Frank Sack, Michigan
 Mr. Carl H. Schneider, Illinois
 Rev. George E. Schroeder, Arkansas

Rev. Robert C. Schultz, Indiana
 Dr. Lewis Spitz, Jr., Missouri
 Mr. O. L. Stahlke, Minnesota
 Miss Florence B. Stearns, Colorado
 Mr. Albin Stenzhorn, Pennsylvania
 Mr. Ralph Stephan, Washington, D. C.
 Mrs. Luella B. Stone, Indiana

Book Reviews

Luther Today. By Roland H. Bainton, Warren A. Quanbeck, and E. Gordon Rupp. Martin Luther Lectures. Volume I. Decorah, Iowa: Luther College Press, 1957. xi & 164 pp. \$2.75.

Nine lectures, delivered by three Luther scholars, at Luther College, Decorah, Iowa, September 30—October 3, 1956, are included in this volume. E. Gordon Rupp of Manchester University, the outstanding authority on Luther in the British Isles, spoke on the relationships between Carlstadt, Muentzer, and Zwingli and Luther. Dr. Rupp's grasp of Luther's theology is sure and understanding; to that he has added a winsome style of presentation. Dr. Quanbeck's solid discussions on "Luther's Early Exegesis" give added meaning to Luther's well-known line "The Word they still shall let remain." Dr. Bainton handled three separate topics, which show that he is well acquainted with Luther and with historical scholarship.

Luther College is making a genuine contribution to Luther research by sponsoring these lectures. Four more series will culminate in 1961 with the centennial of the college. The first series of the Luther lectures promises much for the future series. The lack of a bibliography and of an index is to be regretted.

C. S. M.

Major Trends in American Church History. By Francis X. Curran, S. J. New York: The American Press, 1946. xviii and 198 pages. \$2.50.

The promise in the title of this book is not entirely fulfilled. The influence of the frontier and the fissiparous nature of American Protestantism are two major trends emphasized; the history of Roman Catholicism bulks large. Here is a prime example of tendentious historiography.

C. S. M.

The Moment Before God. By Martin J. Heineken. Philadelphia: Muhlenberg Press, 1956. xiii and 386 pages. Cloth. \$5.95.

The Moment Before God is an interpretation of the Danish philosopher and theologian Søren Aabye Kierkegaard (1813—1855). The author's objectives can best be stated in his own words (p. vii):

I have attempted in particular to call attention to that which was Kierkegaard's sole concern: to make clear what it means to become and be a Christian. I have tried to clarify those points at which Kierkegaard is particularly vulnerable and most apt to be misunderstood: that Christianity is absolute paradox, that God is absolutely other, that dread (anxiety) is the constant concomitant of man's freedom, that despair is man's sickness unto death, that truth is subjectivity, that Christianity is suffering and that it is an "existential communication."

According to Heineken, Kierkegaard wants to make it clear "what Christianity really is." Much that he says must be listened to, since existentialism has commanded a significant following. Kierkegaard, however, should be read firsthand. Heineken's interpretation may provide a partial substitute, since he quotes extensively from Kierkegaard.

C. S. M.

The Christian Year. By Edward T. Horn III. Philadelphia: Muhlenberg Press, 1957. xi and 243 pages. \$3.75.

Liturgists in the Lutheran Church who have considered Luther Reed's *The Lutheran Liturgy* and its much earlier predecessor, *The Church Year* by

Strodach, as the last word in this field will do well to reconsider and add this excellent summary by Dr. Horn to their collection of liturgical compendia.

The author, pastor of Trinity Lutheran Church in Germantown, Pa., and a recognized authority in the field of liturgics in the United Lutheran Church of America, states in his Foreword: "It is almost impossible to know where to begin, or where to stop" in writing about the church year.

Starting with this viewpoint, Horn could well have wound up with a hodgepodge of surmises and a welter of unrelated data. Instead, he has produced a commendable work which is devoted to a rather careful analysis of the historical development of the church year, followed by a Sunday-for-Sunday study of the propers. To this reviewer it was a book difficult to put down after he once began reading it.

After an introduction reviewing familiar liturgical facts Horn examines the history of the church year back to the Old Testament, provides an excellent chapter on ancient service books and calendars, details the development of the propers, and reviews the liturgical colors.

In the second half of the book, beginning with chapter six, he studies the weekly propers in great detail, always comparing the orders in the three branches of the Western Church, Roman, Lutheran, and Anglican. Horn shows the historical reasons why the latter two are "similar, and in many respects identical," p. 5. The section for each Sunday is concluded with a precise listing of the propers for that day.

Minor liturgical mysteries persist for the author as they did for his predecessors (for example: the origin of the name "Low" Sunday — p. 141 — and the "scrambling" of the Gospel lessons for the third through the fifth Sundays after Easter — p. 145). But he undertakes successfully an involved explanation for the dislocation existing between the three Western churches in the propers for the Sundays after Trinity (pp. 159 ff.).

It was interesting to note further that the festivals of the Annunciation and of the Presentation were originally stressed in the early church as festivals of our Lord (p. 178) and not of the Virgin Mary.

In this connection the author, in his chapter on "Saints' Days and Holy Days," presents a persuading brief (p. 183) for the introduction of more saints' days into the Lutheran church calendar. He points out correctly that some of the days now in our calendar have little or no Scriptural basis, whereas many of those excluded by early and more narrow Lutheran leaders merit wider observance. (He didn't even refer to Mother's Day in this connection!) His conclusion: "The ultraconservatism of . . . the extreme Lutheran . . . reformers . . . has robbed the church of much of the sense of continuity of the church as expressed in the lives of godly men and women of every age" (p. 221).

This reviewer doubts whether the statement on p. 206 can be upheld that Luther posted his 95 Theses on the church door because "he knew they would be seen by many. . . ." Luther nailed his Theses on the side door commonly used by members of Wittenberg University personnel to post their faculty notices. It is questionable whether he meant them for other than professorial eyes.

The book is excellently bound and printed in clear, readable type. The index seems thorough, and there is an exhaustive bibliography. On p. 151 there is a glaring typographical error in the first full paragraph. There seems to be an omission of at least one line of type. Minor errors appear on p. 10 (line 1), in an unfortunate arrangement of the footnotes on pp. 33 and 34, and in line 2 of the second full paragraph on p. 37. On p. 141 the name of the Sunday is misspelled.

Pastors and laymen would find this book an interesting and profitable investment.

MARCUS RICHMANN KLUENDER